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**CHRISTIAN CITIZENSHIP  
AND  
VISITATION EVANGELISM**



# Christian Citizenship and Visitation Evangelism

By

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in Visitation Evangelism," etc.*

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*To  
My Daughter,  
MILDRED RUTH,*

*Who*

*When but Seven Years of Age  
Chose, both by Worship and Work,  
to Become an Intelligent Christian,*

*This Book  
Is Affectionately Dedicated.*

## LIFE

(*Dedicated to Daddy*)

*They call it life, but it's just a dream,  
As we float slowly down life's stream.  
The ripples are the joys within it,  
Which come to us anew each minute.*

*They call it life, but it's just a way,  
Where thorns and roses grow each day.  
The path is steep, but others have trod  
This road, which leads at last to God.*

*So let us be thankful for life—  
Its joys, its hopes, its cares, its strife,  
And all that it holds for us most dear,  
For blessings that live from year to year.*

MILDRED RUTH KERNAHAN,

(Age 12 years)

## FOREWORD

**T**HIS book is easy reading. The literary style is simple and conversational. Through its pages you hear a dead-in-earnest man speaking. The anecdotes have a point, and the personally reminiscent stories illustrate the meaning and method of Dr. Kernahan's message to the Church of today. What he says concerning personality, points in the direction of sound philosophy. What he says about citizenship and social responsibility, points in the direction of practical values. What he says about Visitation Evangelism, is in harmony with the New Testament and rests upon a personal success that is the book's own best recommendation.

DANIEL L. MARSH, LL.D., LITT.D.  
*President,*  
*Boston University.*

## WHEN FACING THE HARD TASK

(Dedicated to Dr. A. Earl Kernahan)

*You never can tell what Jesus will do  
From on high;  
Till you say to Him: "Lord, in Thy Name,  
I will try."*

*But then you shall know the joy which He gives  
To His Friends;  
And His peace, and His power, and His love,  
Without end.*

*And then you shall know the blessings so fair  
He will bring;  
To some Soul, to some Home, through your word  
Freed from sin.*

*So walk in the strength of Jesus your Lord,  
He is nigh;  
And by faith and through love, say to Him:  
"I will try."*

Romans 8:12; Philippians 4:13.

DAVID FULMER KEELY.

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## INTRODUCTORY MEDITATION

### ANCIENT EXPERIENCES OF MODERN SIGNIFICANCE

"Now the word of the Lord came unto Jonah, the son of Amitai, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me. But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord" (Jonah 1:1-3).

Jonah ran away from duty. He thought that he was perfectly moral in running away from the work God gave him, for he paid his fare. He lost time. Eventually he landed just where God wanted him.

"And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou *art but* a youth, and he a man of war from his youth. And Saul armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail. And David girded his sword upon his armour, and

he essayed to go; for he had not proved *it*. And David said unto Saul, I cannot go with these; for I have not proved *them*. And David put them off him. And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's scrip; and his sling *was* in his hand: and he drew near to the Philistine" (I Samuel 12:33, 38-40).

David came dangerously near to making a serious blunder. If he had gone to meet Goliath all dressed up in a king's armour his mission would have failed. Five smooth stones and a sling are better protection than any armament to a lad who has always used stones and a sling. Use what you have against the enemies of society. Your mission cannot fail.

"And Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue. And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say" (Exodus 4:10-12).

Moses was not satisfied with his own equipment. He was slow of speech before God

gave him this great mission. He had remained the same after God spoke to him.

God taught him that it was not how he spoke, but what he said that was of most importance.

“ Then said I, Woe is me, for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, *which* he had taken with the tongs from off the altar ” (Isaiah 6:5, 6).

Isaiah was sure that he was not qualified for the sacred task that was before him. When God cleansed his lips he felt His immediate presence and became eager to do His will.



# I

## AMERICAN PERSONALITY

A PERSON does not need to search long in this wonderful universe to find its greatest possession. He will discover that it is not a towering mountain, a tumbling sea, a sparkling jewel, a transcendent poem, nor a conquering army. The biggest thing on earth is a man, and the most interesting thing about a man is his personality. This age is giving better recognition to this fact than any other period in human history. Governments, colleges, commerce, and industry are giving careful consideration to the subject of personality. I might also add, that the subject of personality is the eternal problem of youth.

This was once humorously illustrated in the life of a young man employed upon a farm. Whenever he went to call upon his sweetheart, he insisted upon carrying a lantern. One evening, his employer protested.

"I never carried a lantern when I went a-courtin'," he said.

"I knew that, sir," promptly returned the young man, "the first time I saw the 'Missis.'" The suggestion is that if the young people would insist upon turning on the full light of scrutiny before they made their choices, they would be saved the agonies of incompatibility.

American personality has some characteristics that are to a large degree unique. I was speaking a few years ago in front of the Forbes Library in Northampton, Massachusetts. A large crowd had gathered, probably thirteen or fourteen thousand persons. They had assembled to do honour to the men of the 104th Infantry Regiment. Swayed by the spirit of the occasion, I cried out, "When these men, together with their comrades, face the foe and strike the first blow, they will startle the enemy, and he will never regain his equilibrium until the war has ceased." I spoke better than I knew. That was precisely what the American soldiers did; for it was not so much the fact that the aid they gave was opportune, as it was that the cause

of the Allies was strengthened by the addition of men who were something far more than merely trained automatons, which abruptly ended the war. The American soldier had exactly the right qualities for the task which lay before him.

The American, whether he is a soldier or a civilian, has a strong individuality. The conquering of this continent has given him independence and fearlessness; the discovery of immeasurable resources, has given him a directness of procedure and faith in the unknown, and his support of an experiment in a democratic form of government, has given him a hope for further redemption from tyranny and bondage. All these qualities, taken together, have nurtured within the American an initiative which sometimes expresses itself in sublime impetuosity.

One morning in the Argonne, a German colonel was captured. When they brought him across to the American lines, he commenced to say some very complimentary things about the American soldiers. At first they thought he was merely courting the favour of our soldiers, for undoubtedly he had been in-

structed, just as we had been, that it was better to be killed than to be captured. But as the German talked to some of our officers, they were convinced of his sincerity, and one asked him for his first impression of the soldiers of the army of the United States. In answer, he told the following story.

"One morning," he said, "one of your men came over into No-Man's Land. He looked down into an opening leading into a dug-out, heard a noise, and called out, 'Who's there?' One of the German soldiers who could speak English well answered, 'There are seventeen of us here, and we are fully armed, and if you don't get out of that opening, we'll blow your head off!' Your soldier answered, 'Come out here, and I'll kill the whole bunch of you.'"

Now this is characteristic of the best-type American. He has directness, courage, and initiative that are unique; and these are the characteristics of intelligent leadership and personality which are peculiarly needed, today.

Each movement in American civilization

that has begotten some institution which has enriched the national life has grown old; it has lost its first fervour; its original enthusiasm is gone; even the movement itself, has become formal and highly institutionalized. The need of today, is for men and women who, recognizing the fact that they have unique qualities of leadership, will give themselves with a beautiful self-abandon to the things that ought to be accomplished; men and women who are ready to face the future with a willingness to invest all they have in an effort to preserve the best elements of this civilization, and to contribute to the enrichment of the institutions which are so necessary to human welfare. We need men and women who have no sense of the impossibility of *any* task that is worthy of being accomplished.

This leads one to think of two Irishmen who were left by an English officer to guard an outpost.

"Mike and Pat," the officer said, "if any of the enemy appear while I am gone, I will give you two shillings a head for every one you get."

Mike went into the dugout; Pat stood on the outside. Finally Pat called down into the dugout. "Mike," he cried, "they're coming."

"How many of them?" asked Mike.

"Ten thousand," answered Pat.

"Begorra, we're rich!" Mike replied.

## II

### CONSERVATION AND INVESTMENT

If personality be the biggest asset on earth, and if the American possesses some personal characteristics that are peculiarly needed today, then the sublime task of the hour for the person who lives on the North American continent, is the conservation of American personality and its investment in projects calculated to yield the biggest dividends. The accomplishment of this conservation and the investment of this personality may be attempted in several ways.

First, however, it should be pointed out that this task of conservation and investment cannot be accomplished merely by legislation. Laws do not guarantee the perpetuity of civilization. Rather is it the stuff of which men are made, that insures its future.

Here, in the United States of America, we aim to do everything by legislation. A careful study of the laws passed in any particular ses-

sion of a State Legislature, however, coupled with a glance at the percentage which are disobeyed, should convince any person that it is almost ridiculous to go on passing more. We may pass laws to protect our homes, to protect our lives, or to help us in expressing ourselves; and when such laws are the expression of majority opinion, they have great educational value. But never, until laws become the simple statement of a moral standard that has become static by the upreach of intelligent aspiration, will they assist us very much. Law, alone, will *not* accomplish the task of conserving and investing personality where it will return the biggest dividends.

Second: we cannot conserve personality by education, alone. Education has been of immeasurable value and will continue to be so. It develops what there is of potential ability in a man, gives him a knowledge of the world he lives in, helps him to understand his historic background, supplies him with a philosophical basis upon which to proceed as he goes to work, and furnishes him with method and technique for his work; but education does not control motives. We have conclusive evidence

of this fact in the stories of dissipation and moral deterioration that recently have come across this continent from a number of our institutions of higher learning.

Education, alone, will not conserve the unique personality of the American, and does not, necessarily, lead to the investment of personality where it will yield the biggest dividends. This can be illustrated conclusively, by reference to a chapter in Church history. There was a period when her preachers almost ceased to declare the moral idealism that always must be the handmaid of education, if the desired product in manhood is to be secured. The Church was offering religious education of a sort, but the clergy of that day were not declaring with eloquence and persuasion the great moral passions that lead to big achievements.

God took notice, and sent the ecclesiastical leader of the people on a tour across Italy. The people in a little town called Ferrari, prepared a great demonstration in his honour. They built a throne in the town-square, and the children laid flowers about the foot of the throne. Many of the people placed their

costly garments upon the ground so that when this ecclesiastical potentate arrived, he might make his way to the position of pre-eminence through these flowers and this show of wealth. Finally he arrived, passed through the streets and took his seat upon the throne. People of wealth and influence gathered immediately around the foot of the throne, people of less consequence upon the edge of this throng, and on the outer ring of the throng were the outcast, the depressed, and the diseased.

A little boy, six years of age, and the son of a poor school teacher, came into the mass of people. First, his eyes rested upon the man dressed in regal splendour, and seated upon the throne; then, he noticed the people of wealth and influence; next, he observed those of less consequence, and, finally, his eyes were riveted upon the outcast, the depressed, and the diseased. Whereupon (the story goes), he clinched his fists and said: "God being willing, I will become a preacher to the poor."

He found his way to education, to culture, and up through the regular channels of the Roman Catholic Church, until he was finally seated in a banqueting-hall in Florence. He

was told, that beneath him, there were men who were incarcerated, covered with vermin, and filled with agony. Savonarola—for he it was—arose, shook off the apathy of his day, and commenced once again to declare the great moral idealism that had always gone hand-in-hand with education in the production of the kind of men and women that any age of the world needed. He preached and preached, until he shook all Italy. He wrote a constitution for Florence, and when he died at the hands of his persecutors, he had started on its way down the centuries, the preaching of that moral passion which has given to the utterances of great men an eloquence that is matchless, and to noble souls, a task that is immense and world-wide.

So, I repeat, education, alone, will not accomplish the work of conserving American personality, and does not, necessarily, lead to an investment where the biggest dividends are to be secured.

Third: to be immediate, local, and practical in my application, I contend that this task cannot be accomplished merely by people concentrating upon their own vocation. For years I

have gone up and down the country, talking to men. Every once in a while, I find myself in the presence of a man of great intellect, splendid abilities, and attractive personality. He may say to me: "Is it not enough for me to invest all I have in my chosen task? If I succeed there, do I not succeed everywhere?"

"It is fundamental for a man to succeed in his own vocation," I answer. "If he does not succeed there, he will not be liable to succeed anywhere else. On the other hand, if a man does not have a social passion which lifts him up outside of the boundaries of his own vocation, and causes him to invest what God has invested in him in social, moral, and religious institutions, he is highly in danger of becoming crassly selfish, and of losing any sense of social responsibility of which he may have been possessed.

In an experience that has taken me all over this continent, I have observed that there are a number of men, especially in our large centres, who are rearing their stores to the heavens, creating industries and commercial enterprises of a gigantic character, but who seem to be forgetting that they are what they are, quite

largely because of the environment in which they have been reared. Their spirit, enterprise, and in some instances, it would seem, their genius, have been given to them by institutions which beget and foster social and intellectual liberty.

It is not fair for a man to invest that with which God has entrusted him, in ambitions that, to a considerable extent, are wholly selfish, without giving any consideration to the perpetuation and enrichment of the very institutions which have released and developed what God has given to *him*.

You will recall the history of that period in French history which is known as the Napoleonic Era. It was named after the most brilliant military strategist that ever lived down to the time of the World War—perhaps, even to the present day. Napoleon Bonaparte was small of stature, sallow of complexion, and, as a young man, of no marked personality. One day, however, he became fired with the ambition to triumph over the countries surrounding France, and spent himself, with remarkable consistency, in the pursuit of his ambition. Moreover, he came pretty near to achieving his

goal. Intoxicated with success, he received into his presence, one day, the Russian ambassador. "Tell your master," he said, "that I am going to destroy Russia."

"You must remember, Sire," replied the diplomat, "that man proposes but God disposes."

"Say you so?" the Corsican thundered. "Well, tell your master that I both propose and *dispose*."

Now notice that Napoleon was concentrating upon his one consuming ambition—that of becoming Europe's military dictator. He was forgetting, entirely, the welfare of the Russian people. Their desires, dreams, and yearnings had no meaning for him. His success meant their injury, but he recked not of it, and flung his magnificent army into Moscow. Then God said: "This must stop." He did not leave His august Throne, but assailed the Grand Army with the aid of the humblest and most silent servant He had, until the remnants of a once magnificent army came stumbling, staggering, bleeding, and dying back across Russia, leaving half-a-million French soldiers in the snow-banks of that desolate country, and leaving

over ninety-three thousand horses of that magnificent cavalry upon the steppes of that lonely land.

God taught this man of yesterday just what He teaches any ordinary citizen who thinks today: that when a man spends his biggest asset, which is intellect, spirit, and personality, he must not only attempt to reach his own ambitions, no matter how laudable they are, but he must contribute of himself to the enrichment and perpetuation of the social, moral and religious institutions of his time.

### III

#### AMERICA'S BEST CITIZEN

A DRAMATIC illustration of the kind of investment dealt with in the previous chapter is to be found in the history of our own country. I have reference to the man who has been exalted to the highest pinnacle of national admiration—Abraham Lincoln.

A few years ago I was in Edinburgh. Walking down Princes Street in the Scottish capital, one day, I turned into a small park. Directly I stood face to face with the bronze bust of the wonderful Lincoln, and I was very proud. It was the first time I had seen him memorialized in any other country than my own. I stood back from the bronze and repeated what to me is the most beautiful poem that has ever been written about our martyred President. It begins by describing the soul, spirit, and nature of the man, and then, goes on to describe the passion that led him to follow his marvel-

lous career. The poet is Edwin Markham and his poem

LINCOLN—THE MAN OF THE PEOPLE

*“When the Norn Mother saw the Whirlwind Hour*

*Greatening and darkening as it hurried on,  
She left the Heaven of Heroes and came down*

*To make a man to meet the mortal need.  
She took the tried clay of the common road—*

*Clay warm yet with the genial heat of Earth,*

*Dasht through it all a strain of prophecy;  
Tempered the heap with thrill of human tears;*

*Then mixt a laughter with the serious stuff.  
Into the shape she breathed a flame to light  
That tender, tragic, ever-changing face;  
And laid on him a sense of the Mystic Powers,*

*Moving—all husht—behind the mortal vail.  
Here was a man to hold against the world,  
A man to match the mountains and the sea.*

*“The colour of the ground was in him, the red earth;*

*The smack and tang of elemental things:  
The rectitude and patience of the cliff,  
The good-will of the rain that loves all leaves,  
The friendly welcome of the wayside well,  
The courage of the bird that dares the sea,*

*The gladness of the wind that shakes the corn,  
The pity of the snow that hides all scars,  
The secrecy of streams that make their way  
Under the mountain to the rifted rock,  
The tolerance and equity of light  
That gives as freely to the shrinking flower  
As to the great oak flaring to the wind—  
To the grave's low hill as to the Matterhorn  
That shoulders out the sky."*

These lines describe the man's qualifications for service. Now notice the passion that leads him to his wonderful investment:

*"Sprung from the West,  
He drank the valorous youth of a new world.  
The strength of virgin forests braced his  
mind,  
The hush of spacious prairies stilled his soul.  
His words were oaks in acorns; and his  
thoughts  
Were roots that firmly gript the granite truth.*

\*       \*       \*       \*

*"Up from log cabin to the Capitol,  
One fire was on his spirit, one resolve—  
To send the keen axe to the root of wrong,  
Clearing a free way for the feet of God.  
The eyes of conscience testing every stroke,  
To make his deed the measure of a man.  
He built the rail-pile as he built the State,  
Pouring his splendid strength through every  
blow:*

*The grip that swung the axe in Illinois  
Was on the pen that set a people free.*

*"So came the Captain with the mighty heart;  
And when the judgment thunders split the  
house,  
Wrenching the rafters from their ancient  
rest,  
He held the ridgepole up, and spikt again  
The rafters of the Home. He held his  
place—  
Held the long purpose like a growing tree—  
Held on through blame and faltered not at  
praise—  
Towering in calm rough-hewn sublimity.  
And when he fell in whirlwind, he went  
down  
As when a lordly cedar, green with boughs,  
Goes down with a great shout upon the hills,  
And leaves a lonesome place against the  
sky."*\*

In the most eloquent manner possible, this man reveals to us the kind of investment that I declare every ordinary citizen in America ought to make.

A few years ago, Edwin Markham wrote another beautiful poem, which describes the specific investment I am indicating here:

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\* From the Collected Poems of Edwin Markham, in preparation for 1930, and used by the Author's permission.

*“Fling forth the triple-coloured flag to dare  
The bright, untravelled highways of the air.  
Blow the undaunted bugles, blow, and yet  
Let not the boast betray us to forget.  
Lo, there are high adventures for this hour—  
Tournaments to test the sinews of our power.  
For we must parry—as the years increase—  
The hazards of success, the risks of peace!*

*“What do we need to keep the nation whole,  
To guard the pillars of the State? We need  
The fine audacities of honest deed;  
The homely old integrities of soul;  
The swift temerities that take the part  
Of outcast right—the wisdom of the heart;  
Brave hopes that Mammon never can de-  
tain,  
Nor sully with his gainless clutch for gain.*

*“We need the Cromwell fire to make us feel  
The common burden and the public trust  
To be a thing as sacred and august  
As the white vigil where the angels kneel.  
We need the faith to go a path untrod,  
The power to be alone and vote with God.”\**

In the month of October, 1923, I sent these last two lines to one of the most influential executives in world-politics. Just one week and a half from that date, he became a member of the Congregational Church.

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\* From the Collected Poems of Edwin Markham, in preparation for 1930, and used by the Author's permission.

## IV

### AMERICA'S ONLY HOPE

**S**UCH an investment is the kind we need in America; it is the kind of investment we must have. Any man who thinks straight and acts according to his conclusions will invest himself in the Church for two reasons:

First: Because there is no possibility of a person giving an adequate expression of appreciation of what he has received from a Christian environment other than by his giving himself, wholly, to the service of the Church. Just so far as we are admirable, we are admirable because there has been a Church. If we are educated, we are educated because there has been a Church; if we are cultured, we are cultured because there has been a Church. We are what we are, largely, because of the Christian influence and effect of institutions. We cannot, therefore, give an adequate expression of appreciation for what we have received

without our doing our utmost to hand the Church on to posterity with the colour of our individuality set upon it.

Second: Because when a man invests God's biggest asset, which is personality, he naturally wants to get the biggest dividends from his investment. The Church pays the biggest dividends of any institution on earth, for this kind of investment. We must invest ourselves in the Church.

Here, I desire to interpolate a word of criticism, and, at the risk of appearing to be somewhat cynical, may I preface this criticism with one remark? That remark is this: I have been preaching for twenty-six years and, consequently, my viewpoint is that of a pastor. I am not criticising the Church from the outside. Here is my criticism:

For nineteen hundred years the Church has failed to utilize the persuasion of the personality of the laity in presenting Christian citizenship. Every once in a while, someone or other appears to get a glimpse of what would occur, if this were done. He pleads for a hearing for some little time, and then nothing more is heard of the matter. It is just about time

that the laity of the churches of America began to take this matter seriously. I am quite sure it would be well if we were to cease voicing beautiful generalities about this sort of work and actually attempt to do it. It is impossible to describe just what would happen if a large percentage of Church members would begin to follow Jesus' methods of presenting Christian citizenship to their fellow-men.

I believe I have earned the right to speak with some authority here. The lay men and women whom I have directed in visitation evangelism right across this continent, have won to Christian citizenship one hundred and eighty-five thousand eight hundred and sixty-seven persons. They have taken Christ's suggestion as to method, seriously, and have gone out, two by two, just as He sent His early disciples, to present the claims of Christ upon life. The people upon whom they called, have responded in amazing fashion. I am right in the midst of a campaign while these words are being written, and a comparatively small group of men and women, going out from one hundred and thirty churches, have been able to win sixteen hundred and ninety-two people

to Christian citizenship in four and one-half hours' work.

When a person ponders this kind of work, however, there is one problem at least, which persists, and that is this: how can Christ be best presented to the community—how can Jesus best be introduced to his friends and neighbours? He looks into the face of the Master and sees a beauty there, that cannot be compressed into a sentence, or a paragraph, or a book, and he is liable to say: “Jesus cannot be defined.” He looks into His personality and sees a power there, that has changed the thoughts of the ages, founded new institutions, changed customs, renovated whole areas of the human family, conferred a distinct type of civilization on mankind, and declares: “This Man cannot be defined in absolute terms.” Having reached such a conclusion, he is apt to cease talking about Him altogether.

Well, I agree that Christ cannot be verbally defined. I do not wish to enter into the modernist-fundamentalist controversy further than to say this: if we were to borrow the most imposing titles from every corner of the

earth, inject into them all the passion we could conjure up, add all the descriptive adjectives we could muster, and then employ this language for the purpose of talking about Christ for the rest of our lives, we should leave so much unsaid that it would take all eternity to approximate the truth.

Of course Jesus cannot be defined, but this fact should not detain us upon our errand. We cannot even define a friend; if we could, we should discover his limitations, and he would cease to be interesting. It is the discovery of new beauties, new powers, new culture in a friend that keeps him so everlastingly interesting to us. We cannot define, finally and absolutely, *anything* that has life in it; but that should not keep us from talking about it. Nor does it; as a matter of fact, the very biggest, the most engrossing things on this earth, are the things we cannot define. They seem to us to be too good and too big to be pinned down in the cold shackles of a definition, and so we go on talking about them, in a positively contagious manner.

For example: What is beauty? One day I crossed the Mississippi River from Prairie du

Chien, Wisconsin, to McGregor, Iowa. From the old ferry boat I looked up the river to a little body of water known as Horse Shoe Lake, situated right out in front of a small town by the name of Marquette. Some boyhood associations commenced to throng into my mind. I used to pick lilies in this lake when I was but a lad. They told me that these lilies grew in but two places upon earth —one, the Mississippi River, the other, the Nile. As these boyhood memories thronged in upon me, I gathered the lilies again in imagination; and saw, as in days gone by, symmetrical beauty. I looked up to the heights beyond the town of McGregor and saw them in their wonder and loveliness. I looked down the swiftly flowing current of the Father of Waters to the confluence of the Wisconsin and Mississippi Rivers and I said, “It is majestic; it is beautiful!”

When I arrived at Mason City, Iowa, that night, I sat down and attempted to write a letter, descriptive of this hour, to my wife in Boston. Straightway, I became conscious of the poverty of my vocabulary. I knew of no word capable of adequately describing what

I had seen. Nevertheless, I continued to write, sympathetically and appreciatively, of that day of beauty. Later, I found that my wife had appreciated the letter very highly; not because my definitions were altogether accurate nor my descriptions adequate, but because of the fact that I had recorded the experiences of that day of loveliness, to the best of my ability.

At another time, I was standing upon the bank of Lock Erne, in Ireland, an elderly gentleman standing by my side.

"Right off there, some twenty-five feet," he said, "your mother's mother lived as a child. Right here, where we are standing, is where she used to play as a little barefoot girl, on the bank of this beautiful lake. You see those primroses over there? Well, primroses grew there in *her* day, and she loved to pick them. I can remember how, when just a baby, she would come in with her hands full of primroses and shamrocks. You notice the large number of little islands there are in the lake. The locals claim there are three hundred and sixty-five of them. Your grandmother loved to count them when she was

learning her numbers. Come, let us go over yonder—there used to be a fort there. We'll climb it, and get a good view of the surrounding country."

The old man enthusiastically led the way, and soon we were looking down upon a beautiful little isle, which seemed like one vast checkerboard, made up of a large variety of beautiful colours. To my elderly companion I said, "It is beautiful!"

In the foregoing paragraphs, I have written about things that were *beautiful*, but I have not described *beauty*. And, indeed, I have never seen a satisfactory definition. Someone may say that beauty is the harmonious relationship of parts. That is no definition—it leaves out the most essential thing.

What attitude, then, are we to take toward the things we cannot define? Are we to close our eyes to them and shut ourselves up to our own ugliness? Are we to refuse to receive their contributions to our pleasure? Have we no contagious presentation to make concerning them?

Let me tell you what *I* do in such circumstances. When I find myself in the midst of

beauty I open my eyes; and if my wife be not present to correct me, I open my mouth, I drink it in, and when, later, I stand before a crowd of people, that beauty I had made my own becomes a ministry.

It is just about time that we took the same attitude toward Jesus Christ. He is so expansive in His beauty, so dynamic in His personality, so profound in His wisdom and philosophy, that it is impossible to define Him. But we can experience Him—we can, so to speak, drink Him in. And then we can proceed to present Him to others.

When the Church members of America learn this lesson, and go out, two by two, to present Christian citizenship to our friends and neighbours, the Church will enter on a new era of conquest, and the Kingdom of God become visibly enlarged.

# V

## HOW TO MAKE CHRISTIAN CITIZENS

**H**OW, then, do we present Christian citizenship? Any person who cares to invest himself in this sublime work should, first, immerse himself in the spirit of the Church's Leader. This may appear to be merely a pious suggestion, nevertheless it is one of the most practical kind.

For example: Some few years back, I was out on a speaking tour, and for ninety-one days travelled with a male quartet. The men who composed it were perfect gentlemen, and I admired them. Day after day we were in the most intimate contact; day after day they made their impact on my life; and when I came to the end of that season, I am quite sure I was a better man than I was when I commenced the tour.

This is an experience common to all of us. We are brought under the influence of some one person, or of several persons. The effect

is manifest and unquestioned. We do *what* we do, because of our affection for this person or for this group of people. To a significant extent, they make us what we are, and what we shall be. As I have said, this is a very common and evident experience in everyday human contacts.

Jesus is real; He is a definite Person, and a man or a woman can associate with His Spirit. Contact between any living being and Jesus of Nazareth may and can be established. A man who goes to church, responds to the moral challenge of the life of Christ, and promises to use whatever God has invested in him in the work of Christian citizenship in his community, can immerse himself in the Spirit of Christ. We usually speak of this exercise as worship, yet, quite often we make a serious mistake. We think of worship for worship's sake, whereas, the utilitarian or practical side of worship is of far greater importance. That is to say, we go to church to inspire our minds, to culture our spirits, to give dynamic to the work of our hands, in order that by the exercise we may serve our community and fellow-men in a more effective

way. Having given attention to worship, a person is then ready to go to work.

We proceed to make our appeal for Christian citizenship in the following manner: We carefully instruct the members of a church in the thought that the biggest asset that God has on earth is human personality. We emphasize the fact that each individual is different from his fellows; that he has certain specific ability which none other can precisely command, that he is a type by himself, *of* himself, which makes it possible for him to persuade certain people to become Christian whom no other man can persuade. But, even though we emphasize all this, it remains incomplete as long as we leave the Christian appeal to the clergymen, and the plan entered upon cannot be comprehensive. Each pastor has a certain colour of individuality, and there are certain of his people to whom he is incompatible, even though he may be a man of towering intellect and unquestioned piety. There are some people whom a preacher can never persuade to become Christian citizens, but who can be won by laymen.

One may cite many illustrations of this

fact. Early in my experience in visitation evangelism I directed the work in Tama and Toledo—two small towns in Iowa. They are situated less than three miles apart, and the work was done simultaneously. After we had been working a few days, a young man came to me and said, "Dr. Kernahan, I heard you say, the other evening, that any one who was sincere, and who had an active friendship with Christ could do this work. Now, I do not believe there to be a single thing I can contribute to the success of this enterprise, but your statement caught my attention. I do not suppose that I have uttered a dozen consecutive religious sentences in all my life, but I want to try and see what I can accomplish. Give me the card, please, of Mr. A." This man was one of the prospects whom the pastor had reserved to be seen by myself. He was a prominent citizen, and had attended church services irregularly, for many years. After some consideration, Dr. DeWitt Clinton, the pastor, gave the card carrying the name of Mr. A. to this young man. He went out, was gone forty-five minutes, and returned with his face shining as though he had met Jesus in

bodily form. "We have won Mr. A.," he said joyfully.

I related this incident at a meeting of a group of ministers in Washington, D. C., a few months after its occurrence.

"That is very interesting," said the Chancellor of a great university. "I knew Mr. A. very well, and went to see him a number of times in an endeavour to win him to a Christian decision and membership with the Church. I always failed."

That story is being duplicated everywhere. Laymen possessing no previous experience in this kind of work, are going out and winning hundreds who, hitherto, have resisted all efforts put forth by their ministers to bring them to a decision and into the kingdom.

## VI

### THE SUCCESS OF VISITATION METHODS

**I**N every community of any considerable size there are thousands of people outside the churches. This number is made up of all kinds of folk. Some of them are badly lost; some are badly confused; some are right on the very threshold of the churches. The last named are those who, having been taught in Christian homes and Sabbath schools, have tacitly accepted Christian ethics as the rule and regulation of their private conduct, but who have not declared themselves disciples of Christ, have not accepted Him as Saviour nor joined themselves to His Church. In addition to these groups, there are many who once were members of churches elsewhere, but who, when moving into the community, failed to perpetuate their church membership in their new environment.

Now if the question be put, as to who

should be held responsible for the task of getting these thousands of people in closer contact with Christ, there can be but one tenable or valid answer, and that is this: Only one class of people on earth—the young people, the men and women, who are, already, in the churches.

On the heels of this question, another arises: What is the best method to accomplish our purpose? Some of us have been trying to do the work for years, and have found it to be the main passion of our ministry. We have tested and tried several plans and methods, and have reached the conclusion that by far the most satisfactory method is visitation evangelism.

There are several reasons why we have reached this conclusion. I will mention one. In this method we use the same principle of common sense as a business man does in his commercial enterprises. If a business man depended entirely upon publicity for the success and extension of his business, he would go into bankruptcy. He resorts to advertising in order to create a demand for the commodity he vends. Then he proceeds—through his

office, over his counter and by means of his sales-force, to make personal contacts and secure orders. The business man knows human nature and has long ago discovered that if he is to make progress it is absolutely essential for him to get into immediate contact with his prospective customers, and press for action.

Innumerable ministers and religious teachers have been talking about Christ for nineteen hundred years. But when we contrast the illustration we have just cited, and compare it with the laxity, and the hit-or-miss methods of the Christian Church we are humiliated. Nevertheless, we may claim this much: we have succeeded to the point where it can truthfully be said that every community is saturated with the idea that Christ *can* be the Saviour of the individual soul.

If two people were to proceed down the street of any given community and make a call at every home, they would find that ninety-nine people out of a hundred (excepting, of course, the Jew) already believe that Christ can be the Saviour of the individual. I am not guessing about this situation, nor

speaking theoretically. I believe I have some right to speak with authority here. The people whom I have directed during the last sixty months' campaign work in four trips across the continent, have won 185,867 persons to Christian decisions and membership in the churches of their choice. And the people whom I directed *all* say that most people they have interviewed believe in Christ.

Our task, in most instances, is not nearly so much to persuade people to believe in Christ, as it is to persuade them to act upon what they already believe.

Then there are many people outside the Church who declare that, unless we have more of the dynamic personality of Christ in our present civilization, we shall fail in maintaining a democratic form of government, here, in America.

With a vivid realization of this situation outside of the Church, we say that it is time to go to work. It is time for people who attend church services and who have spirituality generated in their hearts and minds to arise, go out where the people live, use the same common sense as a business man does,

in the prosecution of his interests, and proceed to persuade millions to decide for Christ as a personal Saviour, and to become members of His Church.

It is beyond the sweep of imagination to visualize what would occur if our churches were to stop temporizing and enter with holy ardour and boldness upon the task of presenting the Saviourhood of Christ to their individual fellow-men.

In my third campaign in Pittsburgh the co-operating churches won 6,469 people to Christian decision and church membership in six days. Nineteen and one-fourth per cent of this number had formerly been members of the Church. Any city, town, hamlet or rural community can realize as great success, in proportion to size, as the city of Pittsburgh.

This success cannot be achieved, however, without the aid and counsel of a director of visitation evangelism who knows the technique of this sacred and fruitful work.

Some church leaders, however, are doing the churches and this method of visitation evangelism immeasurable damage by convey-

ing the impression that any pastor can, at will, launch such a campaign and carry it through successfully. The hardest church to direct is a church where the people have been encouraged to try this sort of work without expert leadership, and have failed. Indeed, such efforts almost always *do* fail, and those engaged in it become discouraged and say, "I told you so." This kind of work, like any other worth while, has a distinct technique and requires a director of knowledge and experience.

We call this work visitation evangelism in order to emphasize the necessity of sending many out to present Christ, and because of the great importance attaching to an intimate and unprejudiced approach to the people it is aimed to win.

It is our conviction that just as long as we leave the Christian appeal to the pastor, alone, it will neither be complete nor comprehensive. The pastor is a type by himself. There are certain people to whom he could never get to, even though it were in a fifty-year pastorate. If I were to become pastor of a church, tomorrow, and remain there for the

rest of my life, there would be some people within the immediate constituency of that church whom I could never win, but who could be won with ease, by some of my laymen.

We never conduct a campaign without receiving many reports that large numbers of people have been won, whom the pastor had failed to win, even though he had expended upon them many years of earnest effort.

We never guess about the religious status of any particular person; for no one on earth knows the spiritual needs of a person but himself. We send our people to visit in the most sympathetic, unprejudiced and natural manner. They are instructed to talk about religion, Christ, Christian responsibility and the Saviourhood of Jesus, until the person visited reveals his moral and intellectual attitude toward the personality of Christ. Then our visitors direct the attention of the desired convert toward Christ, and *He* comes into the mind and heart and effects all the mystical part of conversion. But, always, we must first open the mind of the individual in order that divine influences may come in. That is

the *human* part in the evangelization of any individual or community.

Thousands of people are being led out of bondage in visitation evangelism campaigns. I am referring, now, to those who are already members of the Church, and who have received such a plethora of impression, that they are all involved. Further appeals to them to do personal work without a director who can enable them to do adequate expressional work, lead to a paralyzing inhibition. These campaigns are leading thousands of people to the discovery, that the greatest need of the Church in our age, is a program of work which fittingly compares with our petitions that the whole world be brought under the dominion of Christ and form part of His kingdom.

Many prayers uttered in our churches are unethical and dishonest. The church member who is physically able and yet does not undertake the work of evangelism, can accomplish nothing by merely praying for the outpouring of the spirit of revival. He must pray and work, both.

Visitation evangelism cannot be combined with mass evangelism. It is a distinct method,

and where it is thoroughly understood and properly carried out, there is no need of a mass appeal beyond what is contained in the constant evangelistic preaching of the pastor. Church membership can be made to carry an effective Christian appeal into the hearts and homes of the people by the laymen promoting immediate contact with those outside the Church.

Virtually every person who can be won in a mass meeting may be won in private, and the more thoroughly. On the other hand, there are thousands to be won in private, who could never be persuaded in a public meeting, and by sending members of our own flock to win our prospects, we prepare in the most wholesome and reasonable way for the assimilation of the new members into the Church.

Three or four weeks after a visitation evangelism campaign has been conducted in a church the pastor should speak each night for one week on some of the great themes of Christian experience, such as "The Good Father," "Christ the Saviour," "Christian Ministries," and "Christian Citizenship." It is a serious mistake to have a week of special

meetings during the week immediately before or after a visitation evangelism campaign. A series of sermons such as referred to above, held three or four weeks after a campaign has concluded, is far more effectual and does not interfere with follow-up work. It has, moreover, a pronounced educational value.

Any city that has a scientific religious survey and a visitation evangelism campaign, with all denominations co-operating, properly organized and thoroughly supervised by a competent director, can experience a veritable Pentecost.

## VII

### SINCERITY, BELIEF AND SUCCESS

**I**N the city of Baltimore there were two young girls who desired to engage in visitation work. The pastor of the church regarded them as being too young to go out alone upon such an important errand. So he assigned the younger of the two girls to an elderly woman. After they had been working three nights this girl came to me and said: "Will you please ask my pastor if he will not assign me to a younger person?" I urged her pastor to permit her go out with a girl of her own age who had volunteered for the work. On the very first evening they were able to win several high school girls to Christian decisions. The last call they made, was at the home of one of their schoolfellows. When they arrived, they found that she was not at home. "Very well, then," they said to the father, "we will come in and call on you." The father was a man fifty-seven years of

age. He had lived in the community for more than twenty years, and had attended Sunday worship frequently. The various pastors who had served the church had been unable to win him to Christian citizenship. But these girls instantly gained access to the man's brain and heart. They used all their girlish graces in their presentation, and told him what they thought a father who had a sweet, beautiful daughter such as their friend was, ought to do. They won the man to a Christian decision.

Everywhere we are privileged to labour, we find this fact much in evidence. Laymen are able to win thousands of people to Christian decision who cannot be won by the pastors. With this fact established, we instruct and urge on the laymen the necessity of remaining unaffectedly natural when out upon their visitation, and to avoid the assumption of airs. We point out to them that if God did not want them as they were, He would have made them some other way.

I do not know just what He had in mind when He made me. Had I have had anything to say about it, I should have arranged to be much taller and not nearly so stout as I have

to be content with being; but I have concluded that He knows best. And, after all, it appears as though our characteristics are closely connected with our physical appearance.

We instruct the workers to use their own terminology, and to avoid all affectation; not to quote, unless they are able to put into the quotation the same force they are able to inject into their own sentences and to talk with the same freedom. We warn them, too, against attempting the use of all theological terms.

One of the professors of Boston University School of Theology once told me an amusing story which illustrates the wisdom of this instruction. He was riding on a trolley car one morning when a little Salvation Army lassie, who was sitting near him, said, "Sir, are you a Christian?"

"Why," he answered, "I am a teacher in the Theological Seminary."

"Oh, don't let a little thing like that stand in your way at all," answered the girl.

We urge our workers to follow Jesus' example and talk in terms that are fresh, warm, and crisp; to employ the medium of everyday conversation so that people will understand.

## VIII

### SOCIAL RESPONSIBILITY

LET us suppose that a team composed of two persons are going out to make a call upon a father in your community. Notice, please, that I have said the call was to be made upon a *father*. This is the way we would have them proceed:

“Sir,” they would say, “you would not choose to rear your family in a community where there was no public school system, would you?” His answer, of course, would be, “No.” They would remind him that every school system we have, has come out of the heart of the Church. They would ask him if he would choose to live in a community where there was no system of jurisprudence? He would answer, “No.” They would then remind him that while our system of jurisprudence is Roman in its origin, every protective feature of it which guards the welfare and virtue of our homes, has come up out of

the heart of the Church. They would ask him if he would choose to live in a community where there was no system of religious education, such as the Church school, or some other institution providing religious instruction and religious culture? Although he might not attend any such institution at all himself, he would answer, "No," for virtually every man wants his children to be instructed and nurtured in, and by some form of religious teaching. Then they would ask him whom he assumed was to carry his religious responsibilities, and remind him that if he demanded a Christian environment in which to rear his children, and expected Christian institutions to supplement the work of the home in growing tall souls in his children, that, of course, he was mutually responsible with every other man in the community who made similar demands, for the perpetuation of these institutions. They would point out to him that there was only one way to perpetuate a Christian institution, and that was by the investment of his own personality in it. This halts the procedure. They would then proceed to show him that confessing faith in Christ and

becoming active in the religious work of the community was not an optional matter, provided he accepted the fact that Christ was the paramount moral and religious leader of the race.

Most men have thought that these matters were altogether optional; that a man could choose to make his confession of faith in Christ and engage in religious enterprises in the community or not—just as he pleased. That is not correct. If a man *does* believe Christ to be paramount, then confession of faith in Him and work for Him constitute an inevitable responsibility. A man who fails to conform under conditions just stated, is a religious slacker. He desires such work should be done, and would not live in the community if it were not done; but he contents himself that some one else will do it for him.

We encountered a striking illustration of this kind of an appeal, in Janesville, Wisconsin. We called upon a man, forty-five to fifty years of age. He was an admirable type of citizen, a man of splendid physique, strong face, high ideals, an ardent Freemason, and a professional man with a very large practice.

After we had introduced ourselves, and proceeded to make our presentation, he replied that he was not the least bit interested in Christianity, as represented by the churches. He admitted that he enjoyed the religious emphasis in the beautiful symbolism of the various Masonic bodies. He said that he had taken all the work in Masonry, both of the York and Scottish rites. He declared, moreover, that he believed that he could live just as good a life without becoming a member of the Church as he could if he were to join it.

We told him that while it were possible for him to live a very good life without becoming a member of the Church, yet that was simply because there had been a Church, that every moral standard to which he aspired had been lifted up and made static by the very Church he regarded so lightly. We told him that the very moral stamina that made it possible for him to resist wrong influences had been inherited by him from his religious forebears; that he was what he was because there had been a Church in the world, and that just to live a life that was free from transgression was too small an ambition for him. We

stressed the thought that it would be much better for him to approach the matter from the premise that it would be impossible for him sufficiently to express gratitude for the boon he had received, without investing himself in the Church.

We proceeded to point out to him that he had demanded a certain kind of environment in which to rear his boy; that this environment was produced by the work and teaching of Christian institutions; that the Church was not only a fundamental institution, but fundamental to the kind of social structure he himself demanded. His boy was fourteen years of age and desired to become a member of the Church. We were able to make arrangements, before leaving, for the reception of both father and son into Church membership.

Thousands of people have been won to Christian citizenship during the last six years of our work, by our presentation of this phase of the Christian appeal—the phase which stresses one's social responsibility.

## IX

### THE CHRISTIAN HOME

**I**F a visitation team was to make a call and decide that the appeal for a Christian home would be the most effective presentation, those composing it would proceed in the manner illustrated by the following experience:

We called, one day, at a home in Eugene, Oregon. The father had been visited, previously, by another team, had refused to make a decision, and had dismissed the whole matter by saying, "There are too many hypocrites in the Church for me." We were fortunate in finding the entire family at home. There were three sons and a daughter. The eldest son was twenty-three years of age and the daughter—the youngest of the family—fourteen. After conversing with the father for a few minutes concerning his children, we asked if he desired to have a Christian home? "Certainly," he replied. We asked

him how he proposed to attain this ideal in his own home?

"By my children observing Christian habits, which I have always tried to teach them," he replied.

"Where did you, yourself, acquire such habits?" we inquired.

"Oh, my mother and father were both good religious people and enthusiastic members of the Church," he replied.

"Well, do you think it would have been possible for your parents to have had these religious convictions if there had been no Church?" we pursued. To this inquiry, he made no reply.

We then proceeded to show him that it was a matter impossible to have a Christian home without the religious background that the Church provided. We showed him, too, that he was really living upon the spirituality that had been generated by his parents; that he was not giving attention to worship; that if his children ever had the assistance of religious instruction and religious worship, they had it in spite of their father's example.

Of course the mother sat listening to the

conversation, although we were directing our presentation to the husband.

"I have often told George that we were not giving the children the right example in the matter of Church attendance," she interrupted, "nor were we giving them any proper religious instruction."

Then we asked both parents whether they had any objections to our presenting the matter of Christian citizenship to the children. Both of them answered, "No."

After talking with the little girl, and then with each of the boys, in turn, we were able to win them all to a Christian decision and to make arrangements for their reception into church membership. Then we turned our attention again to the father and mother. "Here are your children," we said. "You ought to stand by them when they are received into church membership. How can you expect to have a Christian home when the mother and father give no attention to religious instruction or to the inspiration of a congregational service of worship? You owe it to these older boys to confirm their decision by making a similar one, and by implanting the memory

that Mother and Father believed in this thing earnestly enough to do something definite about it."

We called their attention, moreover, to the fact that they could do nothing more helpful for the girl than to build into the background of her religious life the memory that her parents were positive in their own Christian affiliation. At the conclusion of this friendly discussion of their parental obligations and responsibilities, both mother and father decided to become members of the Church, together with their children.

Reference to this instance is made in order to illustrate the effectiveness of visitation evangelism, when it is utilized for making to parents an appeal for a Christian home.

## X

### ALTRUISTIC SERVICE

WE shall permit ourselves one more presentation, which may be called the appeal for service. We have found this to be successful in our endeavours to win men of large means, influence, and ability for leadership, and, also, among young people.

One evening we called upon a very prominent citizen of Rochester, New York. He had been visited before, and we had been informed that he was considered the most successful man in the particular line of industry he represented, in the whole of America. Hundreds of men were in his employ and under his direction. We asked him what quality he considered the most necessary in his work? "Managerial ability," he answered promptly. We asked him if he were interested in any of the local social institutions such as the school, the Church, and so forth? "No," he replied,

adding that he was so busy with his own specific work, that he had no time to devote to these concerns. This gave us an opportunity to ask him whether he thought he ought not invest his life not only in the pursuit of his own vocation, but in service which made for definite social welfare? "I have never regarded myself as having had any such responsibility," he replied quite candidly.

By further inquiries we discovered that he had a rather fine religious background. At once we launched a direct appeal along this line: "We do not believe you have a right to sell yourself to some industry and completely neglect the social institutions," we said. "After all, the main purpose of living is the service a man can render. He is able, of course, to render a very necessary service in industry, but he has not completely assumed his responsibility unless he has assisted in social enterprises which render a direct service to society."

A daughter of the house—a girl sixteen years of age—came into the room at this point of the conversation. We discovered

that she was just ready to enroll in college; that she was not a member of the Church; that she scarcely ever attended public worship; that she had not thought at all concerning any particular reason for her college course, and that she was going to college simply because her chum was going. She had chosen no vocation, and appeared to have no sense of responsibility for any particular service she might render society at large.

We chatted in a very friendly way until father and daughter both confessed their delinquency and apathy towards interests of a social nature, except those which took the form of recreations and amusements of various kinds. Very earnestly we insisted that no person had a right to use what God had invested in him, merely to attain his own ambition which, usually, had a large degree of selfishness in them. We said that no men were justified in living nowadays unless they had a purpose such as Jesus demonstrated, more than nineteen hundred years ago—which was to render service to society.

We were very happy to be able to leave that

home with the assurance that both father and daughter would make a confession of faith in Christ, become members of the Church, and assume some responsibility for Christian work.

## XI

### A DEMONSTRATION IN PITTSBURGH

THE Rev. John E. Simpson, of Pittsburgh, Pa., reported our campaign in that city as follows:

“ ‘The tie that binds’ has a new meaning to the Protestant denominations in Pittsburgh. What is thought to be the greatest evangelistic campaign in history came to a close at nine-thirty Friday evening, January 13. At ten o’clock that night, over seven hundred visitors—about one-tenth of the entire number—gathered in the Second Presbyterian Church, Pittsburgh, to learn the final results of the campaign. And what a gathering it was! Twenty-one denominations were represented. Faces were radiant with success. Many that had gone out trembling to their first call, just one hundred and twenty-six hours before, came in with the joy of the Seventy. God had used their personalities in the winning of souls to Christ. Many past threescore and ten had

made a first decision under their loving persuasion. Hundreds of families had been reached. Here, a grandmother, her son, his wife, their daughter, and her husband, had accepted Jesus; there, a father and mother and their married daughter were to be baptized and unite with the Church. One man, who had waited for thirty years for an invitation, had responded to their appeal. Thousands of 'scattered sheep' had been found and brought back to a church fold. Then came the final reports which showed that just a few less than six thousand five hundred decisions had been secured. As an expression of overflowing gratitude for a week of wonderful interdenominational co-operation and fellowship in the work of Christ they sang from the heart, 'Blest be the tie that binds, our hearts in Christian love.'

"The significant thing, however, was, that this expression of oneness came, not at the end of a week of intensive worship, but at the close of a week of intensive work. Thousands of men, women, and young people had gathered together into twenty-eight centres, covering the entire county, for two periods during the

first week of January. On January 8, they had received final instructions and started out to work. Each night during the week that followed, they had returned to their centres for a supper conference and their assignments for the evening's calls. In true Scriptural fashion they had gone out two by two to visit with friends, neighbours and strangers as their pastors had assigned, on behalf of Christ. To many, it was a new experience, but to all a glorious task. They had seen the indifferent become intensely interested. They had been received in a kindly manner wherever they went. Potential leaders in kingdom work had been found. Doubt-fogged pathways to God had been cleared. The matchless miracle of the new birth had been witnessed as Christ was upheld. They had worked hard. They were tired. But they had won. In loving service to God and the unsaved, they had come 'to know each other better,' which is 'to love each other more.'

"This new bond is due, however, in no small way, to the leadership of the campaign. Modesty prevents a United Presbyterian speaking of the local leadership, except

in the instance of the untiring service rendered by Miss Edith Welch, of Second Church, Wilkinsburg, who is the office secretary of the Pittsburgh Council of Churches. Suffice it to say, that our denomination furnished its full share of able men for the task. Dr. W. W. T. Duncan, Emory Methodist Episcopal Church, Dr. R. F. Galbreath, whom we loaned to the Presbyterians a few years ago, deserve unstinted praise for the success of the effort. The group chairmen of the twenty-eight centres included Lutheran, Methodist Episcopal, Methodist Protestant, Baptist, Presbyterian, and United Presbyterian ministers. Their work was nobly done. It took hours of time and unceasing effort to effect the organization. To them much of the credit is due.

“ But to Dr. A. Earl Kernahan, Boston, Mass., and to his helpers, the bulk of the honour, so far as human effort was used of God, must go. Dr. Kernahan was found, by those who came to know him intimately, to be a man with but one supreme passion, and that to win the lost. He is a master general, an unceasing worker, and a thorough Christian gentleman. His work, though unique and pre-eminently

successful, is not commercialized. In fact, in proportion to his ability and results, he is woefully underpaid for his efforts. The last forty-two hours of the campaign were spent without rest or sleep, that the last man possible might be won to Christ. He leaves Pittsburgh without a single known word of adverse criticism having been made by any minister of Allegheny County, of him or of his work. With Dr. Kernahan were associated fourteen ministers who came out of busy and successful pastorates to assist in the Pittsburgh campaign. These men were from four of the leading denominations. They were men of marked leadership and ability. Pittsburgh and its churches owe them a profound debt of gratitude. Their creed was Christ, their faith vital, and their hearts warm. Under their leadership the twenty-one denominations co-operated. We learned to work together in a new and more vital manner. And, best of all, we have demonstrated the fact that the Church can have a revival whenever she is willing to face the task in earnest, and in Christian love."

## XII

### THE NEED FOR THE DIRECTED SURVEY

THE church, as a rule, does not possess an intimate knowledge of the community in which it is set. A very large percentage of the people stand outside the influence of its preaching and teaching, and there is a woeful lack of appreciation of this fact. When it is understood that the religious leaders of any city, town, hamlet or rural community, not only fail to realize that from thirty to seventy per cent. of the people in the community are outside of the churches, but also fail to know where they live and what their religious viewpoints are, we have a partial explanation for the apathy of the average church-member, in the midst of a notable undertaking.

In Portland, Maine; Paterson, New Jersey; Albany, New York; Flint, Michigan; New Castle, Pennsylvania; Syracuse, New York;

## NEED FOR THE DIRECTED SURVEY 81

Newark, New Jersey; Portsmouth, Virginia; Philadelphia, Pennsylvania; Lynn, Massachusetts; Norfolk, Virginia; Seattle, Washington; Pittsburgh, Pennsylvania; Pasadena, California; Boston, Massachusetts; Auburn, New York; Wilmington, Delaware; Providence, Rhode Island; Worcester, Massachusetts; New Rochelle, New York; Harrisburg, Pennsylvania; Youngstown, Ohio; Springfield, Massachusetts; Omaha, Nebraska; Wichita, Kansas; Des Moines, Iowa; Wilkes-Barre, Pennsylvania; New London, Connecticut; Salina, Kansas; Johnstown, Pennsylvania; Riverside, California; Altoona, Pennsylvania; Binghamton, New York; Portland, Oregon; Elsinore, California; Concordia, Kansas; Glendale, California; Hartford, Connecticut; Eugene, Oregon; Janesville, Wisconsin; Cedar Rapids, Iowa; Milwaukee, Wisconsin; Hamilton, Ontario; New York City, and many other cities and towns we have found from thirty to seventy per cent. of the people outside the churches.

When we conduct a Directed Survey and follow it with a Kernahan Visitation Evangelism Campaign the churches win between fifty

and sixty per cent. of the people visited. There is no other opportunity before the churches of the North American continent that means so much to the development, extension and permanent establishment of Christian citizenship as this work furnishes. If enough churches will adopt the method of visitation evangelism, millions of people outside the churches can be induced to adopt Jesus' program of living, and millions of people inside the churches brought to discover the disposition and spirit of Christian citizenship, and to pulsate with the purposes and aspirations of Jesus.

That the great need for thorough and vigorous work for the purpose of making individual Christians and establishing civic righteousness in the community may be the more clearly understood, we are inserting on the following page a survey card.

This is typical of thousands of cards that come into our survey offices, daily, during the conduct of a city-wide Directed Survey.

Limestone, a little town in Maine, makes the following report:

**SURVEY CARD**DISTRICT NO. 2SUB-DIST. NO. 1NAME OF FAMILY MartinBLOCK NO. 400ADDRESS 425 Wisconsin Ave.

IF MARRIED PEOPLE, CHECK ONE OF THE FOLLOWING TO INDICATE APPROXIMATE PERIOD OF LIFE

YOUNG MARRIED PEOPLE, UNDER 30

MIDDLE AGED

OLDER

NAME OF HUSBAND	NAME OF WIFE	NAME OF OTHERS IN FAMILY	AGE	MEMBER OF WHAT	CHURCH PREFERENCE	ATTEND WHAT SUNDAY	OLDER
				CHURCH	IF NOT MEMBERS	SCHOOL	
Fred C.	Florence F.	Mary	20	First Baptist	First Baptist	First Baptist	
		Frances	17			First Presbyterian	None
		John	14			First Presbyterian	
		Henry	11			First Baptist	First Presbyterian
		OTHERS IN HOME NOT MEMBERS OF FAMILY Katherine Schwartz	24		No Preference	First Baptist	First Presbyterian
Pearl Heminway			21	Catholic		No	
						St. Patrick's	

NOTES: If no church preference is given, enquire what minister would be called in case of weddings or funerals and insert name OF THAT CHURCH AS PREFERENCE, also checking here.....

IF ANY CHILDREN are on the CRADLE ROLL OF THE SUNDAY SCHOOL, mark Cradle Roll in Sunday School column.

Copyright 1928 by Dr. Earl Kernahan, 801 Butternut Street, N. W., Washington, D. C

Made in U. S. A.

**NEED FOR THE DIRECTED SURVEY 83**

"Just a word of appreciation for what your method of work has done for us. You have proven that Aroostook is no exception to the rule. Your system works.

"We have visited one hundred and eleven people and have secured fifty-six decisions and transfers. Could we have had a few more teams at work, we would have done more. Nine people worked this evening and secured ten decisions. Five people worked last evening and secured seven decisions. The number of teams working determines the number of people that will be won. We have enough prospects to win fifty or sixty more.

*"I am sold on the Survey. I said, before we began, that I knew every person in the community. I was mistaken. The Survey has even given old residents a bump they will not get over for a while. We have discovered scores of people that we knew nothing about. We have found religious interest that we were utterly unaware of.*

"Tell the pastors everywhere that a Directed Survey and Kernahan Visitation Evangelism Campaign is the way to get results in

the Church as well as among the prospects outside.

“ ROGER S. GUPTILL, *Pastor,*  
“ *Methodist Episcopal Church.*”

At one of our supper conferences the presiding judge of a juvenile court made the following report:

“ My teammate and myself have been calling all afternoon. This experience has been a decisive revelation to me. First: I am amazed that there are so many people who seem to be altogether out of touch with the church and religious interests, who still seem to be vitally interested in religious thought. Second: I am astonished that laymen are able to present the Christian appeals in such an effective manner. Third: I am convinced that this is the way to establish Christian citizenship in the world.

“ My teammate and I have been able to win fourteen people to Christian decisions and promises to join the churches of their choice, since luncheon today. Seven of the fourteen are mature men. All of them are fathers, and several of them are very influential citizens.

Four of the fourteen are mothers, and all four stand high in the social life of the community. Three of the fourteen are young professional men; they are college men and, some day, will be among the leaders of the community, if they continue to reside here.

“If the people of America would turn earnestly to this important and sacred work, the heartaches that I am called upon to endure, while dealing with scores of boys who have committed offenses of various sorts, would be nearly eliminated, and the disposition and habit of Christian conduct established in our midst.”

## XIII

### THE KERNAHAN CAMPAIGNS AND CITIZENSHIP

JESUS CHRIST has never been afforded a fair chance to Christianize the North American continent. It would not take Him long to do so, if His disciples were to cease confining Him in creeds that are but half-truths and sanctuaries which are isolated, and release Him through the potency of personality, made vibrant by the mission of making disciples.

Our Master has accomplished some marvellous results through the labours of 25,396 of His disciples under the direction of the author of this book, during the last sixty months of his campaign work. Here is the report as it has been furnished me by the various pastors:

## SCHEDULE OF WORK

Directed by

DR. A. EARL KERNAHAN.

Sept. 2, 1923, to May 31, 1929.

	Pros- pects	Deci- sions	Team\$
<b>1923</b>			
Mar.: Mandel, Chicago, Ill.....	197	132	9
Maywood, Chicago, Ill.....	160	72	6
Atlantic, Boston, Mass.....	190	149	9
Apr.: Greenwood, Boston, Mass....	194	122	5
Concord, N. H.....	102	52	4
July: Gales Ferry, Conn.....	70	52	1
Sept. 2: Waterbury, Vt.....	140	80	6
Sept. 9: Thompsonville, Conn. (1 decision for ministry).....	60	41	4
Sept. 16: Gardner's Lake, Conn....	41	33	1
Sept. 23: Norwich, Conn.....	100	63	6
Sept. 30: New Bedford, Mass.....	167	115	9
Oct. 7: St. Albans, Vt.....	170	103	11
Oct. 14: South Manchester, Conn. (3 nights) .....	170	82	6
Oct. 21: White River Junction, Vt..	114	66	5
Oct. 28: Brattleboro, Vt. (1 life ser- vice) .....	105	76	8
Nov. 4: Burlington, Vt.....	600	309	20
Nov. 11: New London, Conn.....	210	162	13
Nov. 18: Hazardville, Conn.....	73	66	5
Nov. 25: Address at Norwich.			
Dec. 2: Marshalltown, Ia.....	502	232	14
Dec. 9: Belle Blaine, Ia.....	192	162	5
Dec. 16: Cedar Rapids Group Meet- ings.			
Dec. 23: Cedar Rapids, Ia.....	160	114	6
Dec. 30: Cedar Rapids, Ia.....	147	105	6

## CAMPAIGNS AND CITIZENSHIP 89

	<i>Prospects</i>	<i>Deci- sions</i>	<i>Teams</i>
<b>1924</b>			
Jan. 6: Grundy Centre, Ia.....	102	70	4
Jan. 13: Cedar Rapids, Ia.....	502	245	13
Jan. 20: Tama and Toledo, Ia.....	620	401	31
Jan. 27: Iowa Falls, Ia.....	170	110	13
Feb. 2: Norwich, Conn.....	740	403	34
Feb. 17: Montpelier, Vt. (1 for the ministry) .....	204	141	10
Feb. 24: Providence, R. I.; Pitts- burgh, Pa.; Rochester, N. Y.			
Mar. 2: Auburndale, Mass.....	104	80	8
Mar. 9: Omaha, Neb.....	3,000	1,248	65
Mar. 23: Rochester, N. Y.....	1,300	640	40
Mar. 30: New London, Conn.....	520	256	20
Apr. 6: Des Moines, Ia.....	2,300	1,220	73
Apr. 20: Charles City, Ia.....	204	127	10
Apr. 27: Traer, Ia.....	340	175	13
May 4: Sioux City, Ia.....	450	203	15
May 18: Anamosa, Ia.....	140	84	7
May 25: Marion, Ia.....	200	77	6
June 1: Maquoketa, Ia.....	160	82	5
June 8: Clinton, Ia.....	450	262	23
June 15: Drew City, Ia., Pastors' Summer School—Taught Evan- gelism.			
June 22: West Branch, Ia.....	140	72	10
June 29: Poultney, Vt.—Epworth League Institute and Ministers' Conference.			
July 6: Left for Iowa.			
July 13: Preached at Greene.			
July 27-Aug. 1: Glenwood Institute (51 service decisions).			
Aug. 3-10: Claremont Junction, N.			

	Pros- pects	Deci- sions	Teams
H., Assembly and Institute. (1 for foreign missionary.)			
Aug. 11-17: Riverside Assembly, Sheldon, Vt. (1 for life service.)			
Aug. 18-24: The Weirs Assembly, Weirs, N. H.			
Aug. 31: Preached at Oelwein, Ia.			
Sept. 7-13: Tipton, Ia.....	200	88	7
Sept. 14-21: Des Moines Annual Conference—Delivered the 4 o'clock addresses. The Confer- ence voted to adopt plan as its program for evangelism for the Conference year.			
Sept. 22-29: Dictated manuscript for book on <i>Visitation Evangelism</i> . Did this, while ordered by my medical adviser to rest from regular campaign work. Also spoke to the students at Ames on Saturday afternoon.			
Sept. 30-Oct. 11: Council Bluffs, Ia. City-wide Protestant effort.....	1,500	740	50
Oct. 12-18: Estherville, Ia. Four Protestant churches .....	410	200	15
Oct. 19-31: Sioux City, Ia., city- wide Methodist .....	1,400	760	37
Nov. 2-15: Providence, R. I. Five white and two coloured churches “Check-Up” on “Follow-Up”	730	510	27
Nov. 16-22: Launched campaign at Newport, R. I., for five churches. Launched campaign at Warren, R. I., for Bristol and Warren		11,461	

## CAMPAIGNS AND CITIZENSHIP 91

*Pros-  
pects Deci-  
sions Teams*

churches. Launched campaign in Pawtucket Valley, R. I., churches. (These campaigns without Director—180 reported.)			
Nov. 23-Dec. 6: Providence, R. I. 7 Baptist and Methodist churches.	1,120	625	60
Dec. 7-22: Providence—Brown Uni- versity and Cranston Street Church .....	402	190	14
Dec. 23: In New York, and at home.			
Dec. 27-Jan. 3: East Hartford, Conn.	140	73	4
 1925			
Jan. 4-10: North Adams, Mass.....	425	289	21
Jan. 11-17: Pawtucket, R. I.....	940	510	43
Jan. 18-24: Norwich, Conn., 4th campaign .....	310	173	16
Jan. 25-31: Trinity, Rochester, N. Y.	240	107	10
Feb. 1-7: Indianola, Ia., church and Simpson College (15 life ser- vice) .....	506	340	22
Feb. 8-14: Mt. Pleasant, Ia., church and college .....	400	154	12
Feb. 15-21: Fremont, Neb., five churches .....	520	340	24
Feb. 22-28: Baltimore, Md., 4 churches .....	600	267	24
Mar. 1-7: Lectured at Hartford Theological Seminary.			
Mar. 8-14: Charles City, Ia., 4 churches .....	415	203	19
Mar. 15-21: Waterloo, Ia. 5 churches	728	431	40
Mar. 22-Apr. 4: Des Moines, Ia. 13 churches (1 for life service)....	1,565	1,104	52

	<i>Pros-</i> <i>pects</i>	<i>Deci-</i> <i>sions</i>	<i>Teams</i>
Apr. 5-12: Perry, Ia. 5 churches...	620	340	24
Apr. 13-18: Trip to California.			
Apr. 19-May 2: Riverside, Cal. 4 churches .....	1,000	455	31
May 3-9: Eugene, Ore. 3 churches.	632	200	26
May 10-16: Elsinore, Cal. 1 church.	200	132	5
May 17-23: Trip to Boston from Los Angeles.			
May 24-June 8: Organization meet- ings. "Check-Up" on "Follow- Up" .....		7,837	
June 10-Sept. 8: Lectured 108 times in 88 towns and cities in Ia., Wis., Ill., Minn., S. Dak., Neb., Kan., Mo., Okla., on <i>Christian Citizenship</i> . Two young men decided for the ministry.			
Sept. 20-26: Grand Island, Neb., 3 churches .....	432	224	17
Sept. 27-Oct. 10: Janesville, Wis., 4 churches .....	1,510	678	52
Oct. 11-17: At home (sickness).			
Oct. 18-31: Burlington, Ia., 9 churches	1,308	625	60
Nov. 1-7: Providence, R. I., instruc- tion.			
Nov. 8-14: Providence, R. I., 7 churches .....	1,140	467	36
Nov. 15-21: Providence, R. I., 8 churches .....	860	519	41
Nov. 22-28: Extension work over state of Rhode Island.			
Nov. 29-Dec. 5: Pawtucket and Central Falls, R. I., 7 churches.	704	380	29

## CAMPAIGNS AND CITIZENSHIP 93

		<i>Pros- pects</i>	<i>Deci- sions</i>	<i>Teams</i>
Dec. 7-19:	Pittsfield, Mass., 4 churches and one mission.....	1,140	748	59
Dec. 28-Jan. 1:	New Bedford, Mass. Demonstration .....	700	410	32
 <b>1926</b>				
*Jan. 3-15:	West Philadelphia, Pa..	900	410	34
*Jan. 17-29:	Olney and Logan Sec- tion, Philadelphia, Pa., 7 churches	1,529	950	70
Jan. 31-Feb. 5:	Hartford, Conn. (4 nights), Demonstration .....	....	204	40
Feb. 7-12:	Amsterdam, N. Y., 3 churches .....	360	201	17
Feb. 14-Mar. 5:	Baltimore, Md., 45 churches co-operated fully. Twenty-two additional churches co-operated to some extent.....	6,400	3,040	278
Mar. 7-12:	Trip to Pasadena, Cal.			
Mar. 14-26:	Pasadena, Cal., city- wide campaign .....	3,015	1,160	125
Mar. 28-Apr. 2:	Riverside, Cal..... "Check-Up" on "Follow-Up"	400	217	20
Apr. 4-9:	Organization Week. Up- land and Los Angeles, Cal.		10,701	
Apr. 11-23:	Glendale, Cal., 7 churches	910	517	42
Apr. 25-30:	La Habra, Cal., 1 church	160	103	7
May 2-4:	Address in Los Angeles and trip to San Francisco.			
May 5-8:	Trip from San Francisco to Montgomery, Ala.			
May 8-June 21:	Lectured 47 times in 42 towns and cities in Ga., S. C., N. C., Ala., Tenn, Ky.,			

Pros-	Deci-
pects	sions

Teams	
-------	--

Ind., and Ill., on *Christian Citizenship.*

June 23: Address at East Northfield, Mass., before Commission on Evangelism of Federal Council of Churches of Christ in America.

July 11-17: Organization and addresses. Philadelphia and Pittsburgh, Pa.

July 18-24: Directed School of Instruction for 110 pastors in Pittsburgh, Pa.

July 25-Aug. 1: Lectured at Methodist Protestant Pastors' Summer Conference and Union Young People's Institute in Westminster, Md. Had charge of life service decisions. There were 76 decisions for the ministry, etc.

Aug. 9-12: Lectured at General Conference of Religious Workers at Northfield, Mass.

Aug. 13-27: Preached in Atlantic City, N. J., Methodist Episcopal Church.

Aug. 28-Sept. 17: Wrote several pamphlets and organized several campaigns.

Sept. 19-Oct. 8: Pittsburgh and Wilkinsburg, Pa., 9 churches....

1,147	629	57
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\*Oct. 10-Dec. 18: Philadelphia, Pa., 85 churches .....

10,409	6,332	523
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## CAMPAIGNS AND CITIZENSHIP 95

	<i>Pros- pects</i>	<i>Deci- sions</i>	<i>Teams</i>
Dec. 19-31: At home, outlining city-wide surveys.			
<b>1927</b>			
Jan. 1-14: Altoona, Pa., 31 churches	3,974	2,216	204
Jan. 16-21: Ridgewood, N. J., 1 church	107	57	7
Jan. 23-Feb. 4: Pittsburgh, East Liberty, 29 churches.....	3,142	1,684	130
"Check-Up" on "Follow-Up" work for season.....		9,000	
Feb. 6-18: Springfield, Mass., 17 churches .....	2,409	1,350	108
Feb. 20-Mar. 4: Wilmington, Del., 14 churches .....	1,807	1,142	112
Mar. 6-18: Milwaukee, Wis., 32 churches .....	4,008	2,592	209
Mar. 20-Apr. 1: Pasadena, Cal., 7 churches .....	1,117	460	42
Apr. 3-15: Fresno, Cal., 7 churches. Delivered series of Passion Week addresses at theatre.	1,027	485	43
Apr. 17-22: Trip from California to Boston.			
Apr. 23: Attended Reception, New England Annual Conference Methodist Episcopal Church.			
Apr. 24-May 6: New York City, Staten Island, N. Y., 17 churches "Check-Up" on "Follow-Up".	2,304	1,017	120
1,243			
May 8-20: Study on city-wide organizations and perfecting of actual "set-up" for New York City and Boston.			

Pros-  
pects      Deci-  
sions      Teams

May 22-27: Address at Fraternity Clubs Building, New York City. Committee interview in Philadelphia, Pa. Delivered 4 addresses at General Assembly Pre-Conference of United Presbyterian Church in Washington, D. C.

May 29-31: Revising Literature.

June 1-July 1: Organization work. Addresses before committee on Evangelism. Made 2 trips to New York City and 3 to Philadelphia, Pa.

July 2-8: Trip to Iowa.

July 9-12: Address at United Presbyterian Religious Work Conference, Monmouth, Illinois.

July 13-15: Trip to Pittsburgh, Pa., to set up city-wide campaign.

July 16-22: Series of lectures at Lancaster, Pa., at Reformed Church Theological Summer School.

July 23-29: Trip to Harrisburg, Pa., to set up campaign. Trip to Iowa.

July 30-Sept. 1: Vacation.

Sept. 2-8: Dictated instructions for preliminary work for religious surveys and visitation evangelism campaigns.

Sept. 9-10: Trip to New York City. Interview with staff-men.

## CAMPAIGNS AND CITIZENSHIP 97

		<i>Pros-</i> <i>pects</i>	<i>Deci-</i> <i>sions</i>	<i>Teams</i>
Sept. 11-23:	Wilkes-Barre, Pa. (Rural) .....	1,937	1,007	82
Sept. 25-30:	Organization work. Trip to Youngstown, O.			
Oct. 2-5:	Instruction of workers for Wilkes-Barre, Pa., (Industrial) campaign.			
Oct. 6-8:	Instruction meetings in Norristown and Chester, Pa., and Trenton, N. J.			
Oct. 9-14:	Philadelphia, Pa., simul- taneous .....	4,721	2,109	197
	Religious survey, Johnstown.			
Oct. 16-28:	Instruction and prepara- tion of workers for Scranton, Pa. Religious survey John- stown, Pa. Religious survey Har- risburg, Pa.			
Oct. 30-Nov. 4:	Harrisburg and Worcester, Pa., religious surveys. Binghamton, N. Y. (Rural)....	2,704	1,040	104
Nov. 6-18:	Youngstown, O..... Binghamton, N. Y. (City)....	3,957	2,558	240
		3,705	1,650	182
Nov. 20-Dec. 2:	"Check-Up" on "Follow-Up" .....	4,007	3,015	212
	Johnstown, Pa. ....	2,602	1,523	141
	Scranton, Pa. ....	1,604	740	101
Dec. 4-16:	Extension work from Johnstown and Harrisburg, Pa.. Harrisburg, Pa. ....	2,140	765	64
	Wilkes-Barre, Pa. (Industrial)..	1,908	1,207	102
Dec. 17-19:	Trip to Easton and Philadelphia, Pa., for organiza- tion work.	5,004	2,215	224

	Pros-	Deci-	Teams
	pects		

Dec. 19-28: At home.

Dec. 29-31: Trip to New York City,  
Philadelphia and Pittsburgh, Pa.

### 1928

Jan. 1-13: Pittsburgh, Pa.....	11,140	6,469	527
Jan. 15-27: Worcester, Mass., 11 churches .....	2,010	1,117	107
Jan. 28-29: Trip to Kansas City, Kan.			
Jan. 30-Feb. 6: Organized and in- structed workers for campaign at Salina, Kans.....	1,508	875	82
Wichita, Kansas .....		945	
Feb. 7-11: Trip to Portland, Ore.			
Feb. 12-24: Portland, Ore. ....	1,709	1,045	81
Feb. 26-Mar. 2: Extension work... Niles, O. ....	4,160	2,790	178
Philipsburg, Pa. ....	902	490	34
"Check-Up" on "Follow-Up" work for season .....	970	502	41
142 churches .....	17,800	9,207	840
Mar. 3-5: Trip to Seattle, Wash. Address before pastors.			
Mar. 11-Apr. 6: New York City. 142 churches .....	17,810	10,042	1,140
Apr. 7-9: Trip to Detroit, Mich. Organized a campaign.			
Apr. 10-11: Trip to Boston, Mass.; met directors of Church Feder- ation.			
Apr. 12-14: Trip to Brooklyn, N. Y., and Jersey City, N. J.; organ- ized campaigns.			
Apr. 15-20: Chambersburg, Pa.....	640	382	34

## CAMPAIGNS AND CITIZENSHIP 99

	<i>Pros- pects</i>	<i>Deci- sions</i>	<i>Teams</i>
Apr. 22-May 4: Aliquippa, Pa., 7 churches .....	1,356	782	61
May 5-11: Trip to Norfolk, Va., Newark, N. J., to organize cam- paigns.			
May 13-25: Directed survey and campaign for Saugus, Mass.....	594	304	22
May 27-June 1: Organization work in Cambridge, Somerville, Dor- chester, and Quincy, Mass.			
June 3-22: Dictating campaign, set- ups for city-wide campaigns.			
June 24-July 1: Spoke 14 times at Fairmount Epworth League In- stitute, Fairmount, Minn. (7 life service decisions.)			
July 2-4: Trip to Pittsburgh, Pa.; conference with ministers of Beaver County and New Castle, Pa.			
July 5-21: Wrote book <i>Adventures     in Visitation Evangelism</i> .			
July 22-24: Address at Old Orchard, Maine.			
July 25-Aug. 4: Wrote <i>Christian     Citizenship and Visitation Evan-     gelism</i> .			
Aug. 5-8: Series of addresses at General Conference, Northfield, Mass.			
Aug. 9-26: Vacation on Martha's Vineyard, Mass.			
Aug. 27-Sept. 20: Field-work in Maine.			

		<i>Pros-</i> <i>pects</i>	<i>Deci-</i> <i>sions</i>	<i>Teams</i>
A small demonstration.....		130	88	7
Sept. 21-22: Trip to Hamilton, Ontario.				
Sept. 23-Oct. 5: Hamilton, Ont.....	1,840	1,209	85	
<b>PATERSON SURVEY</b>				
Oct. 7-19: Paterson, N. J.....	1,635	1,119	97	
Oct. 21-26: Organization work.				
<b>PORTLAND SURVEY</b>				
Oct. 28-Nov. 9: Portland, Maine...	1,162	631	48	
<b>ALBANY SURVEY</b>				
Nov. 11-23: Albany, N. Y.....	1,929	1,349	91	
Extension work .....	915	503	47	
<b>SYRACUSE SURVEY</b>				
Nov. 25-Dec. 7: Syracuse, N. Y....	3,602	2,019	172	
<b>FLINT SURVEY</b>				
Dec. 9-21: South Bend, Ind., and Flint, Mich. ....	1,709	1,285	74	
<b>LYNN, MASS., SURVEY</b>				
Dec. 16-21: Check-up on Extension Work .....	2,407	908	91	
Trip to Boston, Mass.				
<b>DEC. 16-21: AUBURN, NEW YORK SURVEY</b>				
<b>DEC. 16-21: NEW CASTLE SURVEY</b>				
Dec. 24-28: Christmas at home.				
<b>1929</b>				
Dec. 29-Jan. 11: New Castle, Pa., 17 churches .....	2,106	1,492	110	

## CAMPAIGNS AND CITIZENSHIP 101

	<i>Pros- pects</i>	<i>Deci- sions</i>	<i>Teams</i>
Jan. 13-25: Address in Philadelphia, Pa., together with organization and extension work.....	900	440	32
Four addresses at Pastor's State Conference of Ohio.			
Jan. 27-Feb. 8: Boston, Mass., 57 churches .....	5,301	3,491	317

### SEATTLE SURVEY

Feb. 10-15: Trip to Seattle.			
Feb. 17-Mar. 1.: Seattle campaign— 40 churches .....	4,904	2,540	201

### NEWARK SURVEY

Mar. 2-4: Trip to Louisville. Series of 11 addresses at Southern Bap- tist Theological Seminary.			
Mar. 3-8: Extension work.			
Mar. 10-22: Field-work. Addresses at Cleveland, O., Rochester, N. Y., and Louisville, Ky.			
Mar. 10-22: Extension work.....	1,904	1,310	118
Mar. 24-Apr. 5: Newark, N. J., cam- paign, 28 churches.....	4,341	2,225	160

### NORFOLK-PORTSMOUTH, VA., SURVEY

Apr. 7-19: Organization work, Wash- ington, D. C., and Chicago, Ill. Two addresses at Illinois Evan- gelical Annual Conference.			
Apr. 21-May 3: Norfolk, Va.-Ports- mouth campaign, 50 churches..	7,004	4,625	340
May 5-17: Beaver County, Pa., campaign, 36 churches.....	3,702	2,402	147

	Pros- pects	Deci- sions	Teams
May 19-30: Addresses in Washington, D. C., and organization work.			
May 31: Address to pastors, Louisville, Ky.			

**CITIES WHERE TWO OR MORE CAMPAIGNS  
HAVE BEEN DIRECTED**

1923

Sept. 23: Norwich, Conn.....	100	63	6
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1924

Feb. 3: Norwich, Conn.....	740	403	34
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1925

Jan. 18-24: Norwich, Conn.....	310	173	16
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1923

Dec. 23: Cedar Rapids, Ia.....	160	114	6
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Mar. 30.: Cedar Rapids, Ia.....	147	105	6
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1924

Jan. 13: Cedar Rapids, Ia.....	502	245	13
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Nov. 2-15: Providence, R. I., 5 white and 2 coloured churches..	730	510	27
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Nov. 23-Dec. 6: Providence, R. I., 7 Baptist and Methodist churches.	1,120	625	60
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Dec. 7-22: Providence, R. I., Brown University and Cranston Street Church .....	402	190	14
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1925

Nov. 8-14: Providence, R. I., 7 churches .....	1,140	467	36
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Nov. 15-21: Providence, R. I., 8 churches .....	860	519	41
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CAMPAIGNS AND CITIZENSHIP 103

		<i>Pros-</i>	<i>Deci-</i>	<i>Teams</i>
		<i>pects</i>	<i>sions</i>	
Jan. 11-17:	Pawtucket, R. I.....	940	510	42
Nov. 29-Dec. 5:	Pawtucket, R. I., and Central Falls, R. I., 7 churches .....	704	380	29
1924				
Apr. 6:	Des Moines, Ia.....	2,300	1,220	73
1925				
Mar. 22-Apr. 4:	Des Moines, Ia., 13 churches .....	1,565	1,104	52
1924				
May 4:	Sioux City, Ia.....	405	203	15
Oct. 19-31:	Sioux City, Ia., city-wide Methodist .....	1,400	760	37
Apr. 20:	Charles City, Ia.....	204	127	10
1925				
Mar. 8-14:	Charles City, Ia., 4 churches .....	415	203	19
1923				
Nov. 11:	New London, Conn.....	210	162	13
1924				
Mar. 30:	New London, Conn.....	520	156	20
1923				
Sept. 30:	New Bedford, Mass.....	167	115	9
1926				
Dec. 28-Jan. 1:	New Bedford, Mass. Demonstration .....	700	410	32
1925				
Dec. 27-Jan. 3:	East Hartford, Conn.	140	73	4

		<i>Pros- pects</i>	<i>Deci- sions</i>	<i>Teams</i>
1926				
Jan. 31-Feb. 5: Hartford,, Conn.				
Demonstration .....	....	204	40	
1925				
Feb. 22-28: Baltimore, Md., 4				
churches .....	600	267	24	
1926				
Feb. 14-Mar. 5: Baltimore, Md., city-				
wide all-Protestant campaign..	6,400	3,040	278	
Mar. 14-26: Pasadena, Cal., city-				
wide campaign .....	3,015	1,160	125	
1927				
Mar. 20-Apr. 1: Pasadena, Cal., 7				
churches .....	1,117	460	42	
1926				
Sept. 19-Oct. 8: Pittsburgh and Wil-				
kinsburg, Pa., 9 churches.....	1,147	629	57	
1927				
Jan. 23-Feb. 4: Pittsburgh and East				
Liberty, Pa., 29 churches.....	3,142	1,684	130	
1928				
Jan. 1—13: Pittsburgh, Pa.....	11,140	6,469	527	
1927				
April 24-May 6: New York City,				
N. Y., 17 churches.....	2,304	1,017	120	
1928				
Mar. 11-Apr. 6: New York City,				
N. Y., 142 churches.....	17,810	10,042	1,140	

## CAMPAIGNS AND CITIZENSHIP 105

		<i>Pros- pects</i>	<i>Deci- sions</i>	<i>Teams</i>
1923:	Boston, Mass., 1 church.....	194	122	5
1929				
Jan. 27–Feb. 8:	Boston, Mass., 57 churches .....	5,301	3,491	317
1928				
Apr. 22–May 4:	Aliquippa, Pa., 7 churches .....	1,356	782	61
1929				
May 5–17:	Aliquippa, Pa., and sev- eral points in Beaver County..	3,702	2,402	147

### SIXTY MONTHS' WORK

Total number of prospects visited..... 370,750  
 Total number of decisions secured..... 185,867  
 Total number of teams (2 people) used.. 12,698

These campaigns cover sufficient time, area, types of churches and communities to conclusively demonstrate that Jesus' method of evangelism always succeeds.

It is suggested that every worker read *Visitation Evangelism* and *Adventures in Visitation Evangelism*, by Dr. A. Earl Kernahan.

Folders 1 to 10 will be found to be very helpful. All are written by Dr. Kernahan.

As stated above, there have been 185,867 people won to Christian decision and church membership during sixty months of work. It is impossible to report the transformation of

life, purposes and conduct of church-members and pastors who have done the work. It would require a number of volumes to record the human-interest stories that have flowed from the hearts of thousands, whose lives have been enriched and whose Christ has been exalted by this work.

A negro pastor in New Brighton, Pa., whose church co-operated in our Beaver County campaign, humorously reported the result of the campaign in the following statement:

“This kind of work was absolutely new to my people. In spite of this serious handicap they started work with sixty-one prospects. We have won sixty-four to Christ, and have a prospect list of forty left! I have never before observed such a wholesome spiritual reaction among my people.”

That is the way to make Christian citizens.

A letter from a group of ministers in the South, came to hand a short while ago, which is typical of the reaction upon both the lives of the pastors, and members of the churches:

“Dear Dr. Kernahan:

“I take pleasure in carrying out the sug-

gestion given by the Suffolk Ministerial Union at its session of May 6: We wish to express our thanks to you for the plan, the organization and the spirit you gave to our campaign. We express our unqualified approval, and desire to commend, without reservation, your plan, your work, and your spirit, to such as are interested. The information from the survey was remarkably complete. It has given us each an accurate, up-to-date record of our local responsibility. *The decisions made, the additions gained by the Church are the type that we have long wished to see. As an example, Sunday morning I baptized sixteen, only one of whom was under twenty years of age, the oldest being sixty-three. Fourteen were men.*

"Not the least of the benefits of the campaign is the fact that now we have a body of workers in our church who have had the experience of having led these to Christ. We are still maintaining our group of workers and are not experiencing the unfavourable reaction and usual let down following a revival.

"We desire to extend to you our thanks,

and pray for God's presence and power in your work.

"Very sincerely,

"SUFFOLK MINISTERIAL UNION.

"By HORACE E. CROMER, Secretary,

"Pastor, Main Street Methodist

"Episcopal Church, South,

"Suffolk, Va."

## XIV

### WHAT NEW YORK CITY CHURCHES ACCOMPLISHED

**R**EV. HAROLD S. RAMBO, D.D., Pastor, Adams Memorial Presbyterian Church, New York City, and Chairman of the Evangelistic Committee of the New York Presbytery, reported our New York City campaign to the Presbytery as follows:

"The Evangelistic Committee submits its report at this time with a feeling of gratitude to God for the work of grace which has been wrought in many of our churches during the past year. We feel that a spirit of enthusiasm and hopefulness has entered into the whole work of our Presbytery which challenges the doleful assertions and prophecies, concerning the waning power of the Protestant Church, which have been current in some circles. We rejoice indeed to know that not only in Presbyterian churches, but in sister denomina-

nations the same awakened interest has been manifested.

"The appeal of the General Assembly to greater activity in personal evangelism has been most heartily answered, and while the total additions of this closing year will probably not fully reflect the real achievement which has been made, owing to the lateness of the season, later reports will undoubtedly show remarkable gains in membership.

"The major energies of our committee during this year have been devoted to the Kernahan Campaign, which has just closed. Up to the time of writing this report, 9,415 Decision Cards have been signed in Greater New York in connection with this movement, and we hope that the total will exceed 10,000." (Ten thousand one hundred and forty-nine people were received into the membership of the 142 co-operating churches within four weeks after the conclusion of the campaign.) "Already, from the standpoint of numbers, this has been the greatest of all the Kernahan Campaigns.

"In preparing this report, your chairman has interviewed, by phone or otherwise, a number of the participating pastors, and the

hearty endorsement of the campaign has been most gratifying. Many churches have had the largest additions in their history. Others have remarked upon the deepened spiritual interest and the large, unprecedented communion services which they have held. No doubt many mistakes were made in setting up the campaign, but when one considers the fact that in spite of a very limited force of four workers, who covered all of Greater New York, practically 10,000 cards have been signed, the accomplishment is all the more noteworthy.

"We cannot at this time submit a comprehensive report, as some pastors have not yet held their communions, but we should like to mention some of the outstanding accomplishments. The churches which, so far, have had the largest additions in our Presbytery are John Hall Memorial and Fort George, with about 135 each. West End Church received 124 on Easter Sunday. In the Bronx, Bedford Park Church received 110 and Throggs Neck Church, 90. Beck Memorial received between 60 and 70, Williamsbridge 75, and Morrisania, University Heights, and Featherbed Lane, all report over 50 additions. The

largest result which has been drawn to our attention has been that of the Spanish Evangelical Church which meets in Northminster Church, and has received 541. Many other churches which have not received so large a number have made gains which, in view of the difficult fields in which they are located, are just as notable.

" Beyond the range of mere statistics are results which cannot be tabulated. Most of the pastors have been surprised and gratified by the response which their own members have made to this call for service. They have learned that their own members can often reach those whom they have failed to secure. Heartened by their success, many members are eager to continue this work. During the campaign many new contacts have been formed which have not as yet eventuated in decisions which will probably occur later.

" We believe that we owe a great debt of gratitude to the Federation of Churches for having fathered this movement, and to Dr. A. Earl Kernahan and his staff, who have accomplished great results under severe handicaps. We also should express our gratitude

to Dr. A. B. McCormick, of the General Council, who has furnished us with the little book entitled *Six Months with Jesus*, which we know has been used with great profit by many of our churches.

"As Chairman of the Committee, I wish to express my personal gratitude to the members of the Presbytery who have co-operated directly or who have expressed their sympathy with this movement."

When we consider the gigantic task facing the Christian churches of New York City, and come to a realization of the significance of the report immediately foregoing, we are absolutely convinced that a more vigorous program of work in all cities, looking toward their Christianization, must be launched.

Much of the work that is being done at the present time recalls the story of a private in a Canadian regiment fighting on the Messines Ridge during the World War. "As the British stormed the ragged top which they had first destroyed by the vast exploding mines," the story goes, "a young captain fell, mortally wounded. He had a brother—a private—in

the same company. Covered with blood and terribly hurt, the wounded officer dragged himself to the shelter of a shell-crater, where he lay protected under heavy machine-gunfire. His company had been forced to retire to a shelter a few hundred yards back, where, with lines re-formed, they were awaiting orders. Saluting his commanding officer, the young private requested the privilege of going back for the body of his wounded brother. The officer demurred, but finally gave his consent. The lad crawled out to the shell-crater on his hands and knees, and tenderly raising the body of his brother, started to crawl back towards his own lines. Just as he reached their shelter, the life of his brother ebbed out, and he laid the body reverently upon the ground.

"'Well,' said the commanding officer, 'your brother is dead. Your trip was useless. Was it worth while to run the risk?'

"'Yes, sir,' the private replied, 'it *was*. I'm not sorry I went. I crawled down over the top of the crater and looked into the face of my brother. His eyes were closed and I knew he was going to die. As I touched him he roused himself and, recognizing me, said,

"I knew you'd come, Tom. I knew you'd come!" That paid for all risk, sir. My brother believed in me—and I am glad, sir, of the chance to prove myself worthy of his belief.' "

The application of this story is, of course, that too much of the church work done in New York City, as in every other city, consists of attempting to rescue people when it is too late. We are fully convinced that it is far better to direct attention to any particular spiritual situation before the desperate stage of conflicting emotions is reached. When we do this, it will be possible to produce a generation that has in it business, professional and political leaders, who will not be content to spend their time rescuing moribund and virtually dead people, but will rather devote their moral and intellectual energy to constructive work which has for its aim the furtherance and fortifying of civic righteousness.

## XV

### LASTING RESULTS

ACCORDING to the testimony of five ministers of Worcester (Mass.), the results of the Kernahan campaign which took place a year ago for the purpose of winning persons to Christian decisions and increasing the membership of the churches, have been notable and permanent.

The campaign, which proceeded under the direction of Dr. A. Earl Kernahan, of New York, was a canvass and survey of the non-members of churches in the community, in which these people were asked to express their preference of churches and later were visited by members of the church of their preference.

Rev. H. G. Watling, of Park Avenue Methodist Episcopal Church, said: "Although my church did not enter the campaign, a committee called upon the people who had expressed a preference for our church, and we received forty-six. These people are one

hundred per cent. active in church activities today."

Rev. Fred A. MacDonald, of Old South Congregational Church, in his address to the annual meeting of the church, Jan. 17, spoke of the campaign as being "most beneficial," and declared that the one hundred and forty-seven members taken in during the campaign, were one hundred per cent. active today.

Rev. E. N. Gilbertson, of the Methodist Episcopal Church, spoke of the campaign as having been very successful. "We received one hundred and fifty members," he said. "Today fifty per cent. of them are active members of the church. Two of that number are trustees and several others hold prominent administrative positions. The plan has taken the place of mass revivalism, and, in my judgment, is the coming method."

Rev. W. S. Mitchell, Wesley Methodist Episcopal Church, said that of the three hundred people received into his church during this campaign, "ninety per cent. are active today—one of the most dependable groups I have ever received from any revival movement."

Rev. H. L. Stratton, Pilgrim Congregational Church, stated: "There are many beneficial and permanent results following the conduct of this campaign, but the most valuable lesson taught by Dr. Kernahan is the responsibility of the laymen of the Church to their unchurched brethren."

## XVI

### CHRISTIAN CONQUEST

*"And he brought him to Jesus."*—JOHN 1:42.

**A**NDREW, the Apostle, did not find Jesus by chance. Andrew was a friend of John the Baptist, the man who baptized Jesus. One day, as he and another friend were standing talking to John, Christ passed that way. John said, "Behold the Lamb of God." Andrew and his friend beheld and then followed Him. He engaged them in conversation, and they accepted His invitation to abide with Him, the rest of the day.

Andrew was convinced that Jesus was the One for whom the whole world sought. But he did not attempt to urge Him to do some sensational thing in order to attract and win a following. What he did, was to proceed at once to win individual disciples by bringing them into personal contact with Jesus and thus expose them to the contagion of friendship with Christ.

"He first findeth his own brother Simon." Andrew did not attempt to prove by abstract statements or cunningly devised platitudes that this newly found friend was the Messiah. He simply announced the fact that they had found Him. "And he brought him to Jesus."

Jesus charmed Simon by revealing a marvellous ability to read character. He not only told Simon who he was, but He told the man what he was to become. "Thou shalt be called Cephas." In spite of his impulsive temper and superficial impetuosity, Simon was to become like stone.

An eternal friendship was there and then formed. An impulsive fisherman, with potential granite-like qualities of personality, was instantly caught in the spell of a dynamic Master, and the combined efforts of writers of all subsequent prose and poetry have failed adequately to record the results of this meeting and friendship.

I. Andrew accomplished one of the greatest achievements of Christian conquest, when he brought Peter to Jesus. It was more than a casual meeting, and for Peter, the whole world was changed. Jesus gave Andrew a God-like

task. His conception of discipleship consisted both of meditation *about* this marvellous Saviour and enthusiastic work *for* Him. He proceeded to spend the strength of his body, the energy of his mind and the spiritual suasion of his soul for Christ. He determined to conquer himself and the world for Christ, and made a great contribution towards the realization of his purpose.

Followers of Christ, today, are emulating Andrew. One evening in May, 1929, a church in Beaver County, Pa., was filled with people who had gathered from every part of the county. These were the workers Dr. Kernahan had trained and directed during a visitation evangelism campaign. They had won 2,402 persons to Christian decisions and church-membership. A man from Monaca arose, and told a story of winning a whole family. A young lady from Beaver told about winning three young business women. A man from Beaver Falls related his experiences in winning twenty-two men and women during five nights of work. A lady from Ambridge thrilled all with a testimony of Christian conquest. She and her teammate had won

twenty-nine adults during the campaign. A man from Rochester rejoiced over the fact that he and his fellow-worker had won thirty-one. A lady from Monaca described the work of herself and companion in winning a harlot. A man explained that a drunkard had accepted Christ as Saviour in response to his appeal. It was difficult to dismiss this unique meeting, even at fifteen minutes to twelve o'clock. It was a typical final report-meeting in a Kernahan visitation evangelism campaign.

Andrew undertook a God-like task. Thousands of Christians are following his example today.

Christ gave Andrew a God-like world, and the Galilean fisherman saw, for the first time in his life, the possibility of living according to his highest aspirations. His ideals were now matched by his moral dynamic. Christ's program of conduct was identical with this philosophy of life.

One evening in Albany, New York, two young men who were working in a Kernahan visitation evangelism campaign called upon a young man who was a recent graduate from

a well known university. He had cautioned a pastor not to send callers to interview him. They met his indifference and final opposition with a straightforward presentation of Christ's place in a university graduate's life. After one hour and fifteen minutes discussion they won the young man to Christian decision. As his visitors were leaving him, this young man arose and put on his overcoat. One of the young men asked him where he was going? He said, "Come with me." He took them to interview three other university men. They won them all. One and all saw the possibility of a God-like world.

Andrew found a God-like Friend, which resulted in a magnificent thing for Peter.

A sea-captain who worked in a Kernahan visitation evangelism campaign in Norfolk, Virginia, gave the following testimony in the final meeting of the campaign held in the Freemason Street Baptist Church: "I would have given one hundred dollars last Sunday afternoon, when this visitation was launched, to have been released from the responsibility of going out to invite people to become Christian. I would not take anything in the world

for what I have found." He had found a God-like Friend in a *real sense*.

II. Andrew introduced Jesus' Method of Christianizing the world. Jesus, Himself, must have suggested this method to Andrew, for certain it is that He followed it for the remainder of His earthly life.

He is promoting this method now. I conducted a Greater Boston campaign in February, 1929. My son, Earl, a boy of fifteen years of age, was one of the workers. He secured Sherwood Lacount, a fine boy of sixteen, as his teammate. In three evenings these two boys won eighteen persons to Christian decision and church-membership. Six of this number were adults whom the pastor and assistant pastor had been trying to win for three years. Christian citizenship cannot be made predominant in our community, civic or national life by the work of the pastors alone.

Rev. G. Bayard Young, D.D., Pastor of Central Lutheran Church, Seattle, Washington, watched the wonderful success of his people and others in a campaign I conducted in Seattle. A short time after the close of the campaign, he wrote as follows: "Your visit to

our city proved a genuine blessing. Only eternity will reveal how far-reaching your influence for good has been." He marvelled at the miracle of Christ winning 2,540 persons through the visits of 402 workers from forty churches!

III. Andrew introduced a new era in the history of the human family. When he brought Peter to Jesus, a change took place in the life of the latter that was typical of the evolution of society. Simon was to become Peter.

When a person is brought to Jesus he is redeemed from petty purposes and aspires to high achievements. This is all reflected in the growth of social ambitions and the general elevation of society.

During the years that I have enjoyed and exercised the beckoning privileges of the Christian ministry, 194 young men and young women have decided to take college, university and seminary courses leading to full training for the work of the Christian ministry as pastors and missionaries. They are my boys and girls.

Speakeasies go out of business and universi-

ties flourish, when people are brought to Jesus. In South Bend, Indiana, we won a man who had been conducting a "booze joint." "If my father and mother had been Christian," this man declared, "I would never have been in this damnable business."

IV. When people are brought to Jesus, the greatest aids to human progress follow. God-like aspirations seize upon the imaginations of Jesus' disciples. As a result thereof, the home is exalted, ignorance gives way before the attack of education, and general prosperity abounds. The person engaged in bringing men, women and young people to Christ has the deep-rooted satisfaction which comes only to those whose labours are for the uplift and betterment of the race.

V. To bring people to Jesus, today, is the greatest work in Christian conquest. The results that came when Andrew brought Simon to Jesus are possible today. Twenty-five thousand three hundred and ninety-six men, women and young people, acting under the instruction and direction of one Christian disciple, during sixty months of work between 1923 and 1929, have brought 185,867 persons

to Jesus who have been won to Christian decisions and church-membership.

Only our Divine Father can know what may be accomplished in the field of Christian citizenship in sixty months, when the sacred art of making Christ's disciples becomes the common practice of the majority of Christian believers.

We close with this assertion and its elaboration: if there were but one return for this kind of investment—the conservation of our boys and girls—it would represent the biggest dividend ever paid upon this earth for any investment. Just to keep our children wholesome and unexploited; to educate them and send them forth to serve God and humanity, is the biggest service which can be rendered in this world. If we preach and practice this conservation, our boys and girls will attain sturdy and heightened spiritual stature, and Christian citizenship become a beautiful and practical reality, in the everyday life of the land we love.





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